

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

"Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth." BOOK OF MORMON, ALMA 29: 2.

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"LET GOD BE TRUE, BUT EVERY MAN A LIAR"*

ELDER JAMES E. TALMAGE

OF THE COUNCIL OF THE TWELVE

FOR WHAT if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar. (Rom. 3: 3-4).

So wrote Paul the Apostle to the Saints in Rome, many of whom were relatively weak in the faith, notwithstanding they had received testimony of the truth and had been baptized into the Church of Christ. The errors of tradition, the effect of pagan conceptions, in which they had been born and bred, had not been wholly expunged from their minds; and evil powers were assiduously at work to drag them back into the quagmire of mixed Judaism and paganism, which constituted the prevalent "religion" of that age.

The sinister attempts of the evil one to becloud the souls of men with man-made but devil-inspired doctrines, and so to shut out the light of eternal truth, have lost none of their stealth and cunning with the passage of centuries. Man cannot live, in the sense of advancement toward salvation and exaltation, on the bread of human baking alone—"but by every word that proceedeth out of the mouth of God."

As Paul wrote to the converted Romans, so say we to-day. Let

*From an address delivered over Radio Station KSL, at Salt Lake City, Utah, U.S.A., on Sunday evening, February 10th, 1929.

us cling to the word of God, though every system, church or sect devised by men be thereby shown in all its hideous falsity—let that word be held to be true, even though every theologian, scholar, and preacher of the doctrines of men be proved thereby to be a liar!

By way of illustration let us consider an instance respecting baptism. When the resurrected Christ ministered among the Nephites on the American continent, He preached and taught in both spirit and letter as He had done in Galilee and Judea: “Whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned. Verily, verily, I say unto you, that this is my doctrine, and I bear record of it from the Father; and whoso believeth in me believeth in the Father also; and unto him will the Father bear record of me, for he will visit him with fire and with the Holy Ghost.” (Book of Mormon, page 423: 33-35).

SOURCES OF TRUTH AND FALSEHOOD

Who is the truth-speaker—the Lord Jesus Christ who is the Author of the plan of salvation, or the man who denies that baptism by immersion, authoritatively administered, is essential to salvation? Ponder the affrighting thought that by preaching any so-called gospel other than the Gospel which Christ taught, or by proclaiming other means of salvation than those prescribed by Him, men go as far as their feeble powers permit to prove that God Himself is a liar! Speaking of those who deny the necessity of repentance and baptism, and who solace themselves with the delusion of other ways, the Nephite prophet Alma pertinently asks whether such can possibly be admitted to the kingdom of Heaven, and answers his own question in this wise: “I say unto you, Nay; except ye make our Creator a liar from the beginning, or suppose that he is a liar from the beginning, ye cannot suppose that such can have place in the kingdom of heaven; but they shall be cast out for they are the children of the kingdom of the devil.” (Book of Mormon, pages 206-207: 25).

One of the inherent attributes of God is truthfulness—in its broadest, deepest, and most comprehensive sense. By supreme contrast, Satan is characterized as the very father of lies. This distinction embodies the antitheses of light and darkness, virtue and vice, righteousness and sin, advancement and retrogression, salvation and damnation, heaven and hell! Holy Writ affirms, and the self-consciousness of the honest soul proclaims, that both the Father and the Son are “full of grace and truth,” and that the Holy Ghost is specifically the Spirit of Truth. When Jehovah asked of a certain Jaredite prophet: “Believest thou the words which I shall speak?” the man answered: “Yea Lord, I know that thou speakest the truth, for thou art a God of truth, and

caust not lie." (Book of Mormon, page 483: 11, 12). Satan is declared to have been a liar from the beginning; and all who substitute falsehood for the word of God are classed as his.

To this effect spake the Lord Jesus while in the flesh, on the occasion of His address to the assembled Jews in the Treasury Court of the Temple, when there was a division among the people, and although some would have stoned Him, others believed on Him. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." Taking offense at His words that they should be made free—even though the promised freedom was founded on truth—the unbelieving crowd, which soon became a murderous mob, shrieked aloud that they were Abraham's children and had always been free. The Lord reminded them that even if they were children of Abraham by fleshly descent, they were showing none of Abraham's spirit and nature by rejecting the truth; then He told them whose children they were in spirit and by adoption, based on their deeds: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not." (John 8: 31-45).

NATURE OF CHRIST'S TRUE GOSPEL

The Gospel of Jesus Christ is the embodiment of the saving truths revealed to mankind. It embraces all that is good in ethics and morality, and more. It keeps before our eyes the relation of earth-life to post-mortal existence, and the vital fact of individual accountability. It prescribes the means whereby remission of sins may be secured, and points the way to salvation in the kingdom of God. It defines the duty of all of us, whether as children or parents, men in public life or in personal occupation, employers or servants, teachers or pupils, leaders or followers. It safeguards us against the machinations of Satan and the crafty sophistries of his agents. It is the means of emancipation from the serfdom of sin, the guaranty of liberty, the charter of freedom for the souls of men. It calls upon men everywhere to repent and thus pass from the dark thralldom of sin to the sun-lit freedom of righteousness.

Of necessity there can be but one Gospel of Jesus Christ, and therefore churches and sects opposed to one another in their essential claims can not each and all be the repository of that Gospel. . . . The Gospel of Jesus Christ comprises the sacred teachings and divine revelations in different ages, and, in addition to all such, it embraces the authority to administer in all the holy ordinances requisite to salvation. With this eternal truth before us we may

the better comprehend the meaning of Paul's lines written to the Galatians, amongst whom there were some who were in danger of forfeiting their testimony of the truth, once given unto them, by yielding to the influence of false teachers. The Apostle warned them of their danger in lines both plain and vigorous:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. . . . But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1: 6-12).

Men may preach and teach what they like within the limitations of the secular law, and may use all peaceful means to persuade or induce others to do likewise, provided they put such teachings forth in their true colours, as the precepts of their human authors; but if such doctrines as these, conceived in imagination and born of human desire, are presented as the revealed word of God, the perpetrators are under condemnation. As to all such systems of human workmanship, in contrast with the Gospel of Jesus Christ, Paul's words to the Romans are in point: "Let God be true, but every man a liar."

CAN MAN KNOW ALL?

Shall negative lack of knowledge be permitted to interfere with your positive assurance, which came to you as a pearl of great price from the treasury of God? Be true to your faith, for the Lord who gave it to you is true, and all who deny His supreme status as the very personification of truthfulness, are liars!

Ask the skeptic or the agnostic why he disavows or refuses to accept as fact the direct interventions of God in the affairs of mankind. He will probably assign as his reason that these super-earthly occurrences cannot be real because he is unable to explain or understand how such alleged happenings could possibly have been brought about. To such I say: Ah, skeptic, skeptic, how great an egotist you are! According to your philosophy nothing that you can not understand and explain can possibly be. Do you not see the absurdity of your position? You claim to understand all that is! Are you not in spirit, or in mind at least, a blasphemer? You arrogate to yourself one of the distinguishing attributes of God—omniscience!

This would be a poverty-stricken world indeed if it held nothing beyond what I can comprehend. Like all the rest of mankind I am often confronted with the divergent opinions and contending claims of men on affairs pertaining to earth-life through which we are now passing, sometimes touching matters related to the spiritual. If I know, or if by diligent and prayerful search of the scriptures I find that the Lord has spoken on the question at issue, my faith brings me the enlightening and comforting assurance as to what is right; for I know that He is true, and that every man opposed to Him is in the wrong.

The word of the Lord must endure, whether uttered from His own lips or delivered by the voice of holy men called to be prophets and revelators unto the people. Through communi- cation to Joseph Smith the Prophet, given on November 1st, 1831, this divine proclamation was made for the guidance of the children of men :

“What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same. For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen.”

RELIEF SOCIETY

BOOK OF MORMON STUDIES

For the first lesson in September

THE LAST great fratricidal struggle of the Nephites with the Lamanites is not pleasant to contemplate, but it is history, it has its intersprinkling of doctrine, and it teaches many applicable moral lessons. Read Mormon, chapters 4 to 9, inclusive.

If the Book of Mormon student will let her mind turn back to the beginning of Nephite and Lamanite encounters, she will be impressed with the fact that all through the centuries the Nephites have fought, almost without exception, in defence of their homes and their rights. They have seldom, if ever, begun strife, and have never taken the offensive except as their safety demanded it. For this and other reasons the Lord prospered their cause, and their armies had been victorious, except in such times as they needed chastisement for evil doing.

Now, however, the tables turned, and the Nephites did a disastrous thing—they undertook an aggressive war, a war of revenge upon the Lamanites. The Lord no longer prospered their cause, because their motive was unworthy. Both the help and the Spirit of God departed from them for their much wickedness, and they were left to be miserably exterminated in their

sins. The letter of Mormon to his son Moroni telling him of this destruction is helplessly pathetic.

So much for the history. Now for the application. May we not learn from this that, whether in war or in just living from day to day, however we may be justified in defending ourselves against unmerited attacks, we are never justified in going out of our way to stir up trouble or in taking the initiative in making a brother or sister uncomfortable?

QUESTIONS

1. Throughout Book of Mormon history what type of wars have the Nephites been engaged in? How was this changed in the last period? What were the results?

2. From the time Mormon first refused to lead the Nephites they were almost wholly unsuccessful. When he led them again the wickedness of the people caused them still to be unsuccessful. What does the first act indicate as to the power and responsibility of leadership? What does the second act indicate as to the nature and support of the followers for successful leadership?

3. What prophecies does Mormon make concerning the coming forth of the sacred records? How have they been fulfilled, at least in part?

4. The Spirit of God will not forever strive with men, said the Lord. How was this shown in the last Book of Mormon battle? Tell of the results.

5. How does Mormon show his greatness and his true love for mankind—even his enemies, the Lamanites?

6. What was to be the only worth of the sacred plates, according to the decree of God? Tell of Mormon's warning to those who condemn the things of God.

7. Contrast Mormon 9: 17-27, with the generally accepted religious doctrine of to-day.

R. I. E.

WORD OF WISDOM LESSONS (No. 9)

For the third lesson in September

ALL WHOLESOME FOODS

A Mixed Diet. We are told in the Word of Wisdom that "all wholesome herbs* (plants used for food, and vegetables) God hath ordained for the constitution, nature and use of man . . . Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they (meats) are to be used sparingly . . . only in times of winter or of cold or famine."†

*The Oxford Dictionary of to-day defines *herb* as "plants used for food, medicine, scent, flavour, etc." Unquestionably, in the Prophet's day, the term "herb" was used more generally to include edible plants than it is to-day. In the revelation, where the term "herb" is used, the larger meaning of the word is intended.

†Doctrine and Covenants, Section 89, verses 10, 12, 13.

It has been clearly shown that the human diet should include all kinds of good foods. We have just read what was told to a prophet on that subject about one hundred years ago. Following is a summary of the subject by V. H. Mottram, a Professor of Physiology in the University of London to-day.

"Finally, if your diet contains meat, fish, milk, butter, cheese, green vegetables, salad and fruit the whole year round, it is as good as modern research can suggest."* And Professor Mottram has shown, as is told in Lesson 7, that meat should be eaten *very* sparingly. Indeed, he states definitely that "no diet based on milk, cheese, butter, cereals, fresh vegetables and salad will fail to cover all the needs of the body."† The harmony of the two is nothing short of remarkable!

Acid and Basic Foods. We have been taught that we should eat all kinds of wholesome foods. There is another factor in favour of the "Word of Wisdom foods," or natural foods. "Roughly, foods may be divided into those which yield acid residues and those which yield basic. The former increase the work on the kidneys, the latter decrease it. To the acid producers belong the cereals and all animal foods except milk. To the basic residue producers belong all vegetables, especially beans, spinach, beets, carrots and parsnips. Again the vegetables are outstanding in providing the right kind of salts. It is upon them we chiefly depend for mineral substances. The market garden and the allotment save us from acidosis.

"One problem remains for the careful householder. Do we obtain all the salts which the vegetables contain? Possibly, if we eat them raw or as salads, but assuredly not if we boil them in large quantities of water, and throw the water away! Vegetables need cooking 'conservatively,' i.e., with little water, so that the soluble contents, salts and otherwise, are not lost."‡ The water in which vegetables are cooked should always be eaten in soups or sauces.

"Acid fruits are sometimes avoided for fear that they may cause 'acidity.' This fear is groundless as the acids in fruits are burned in the body leaving an alkaline ash which neutralizes acids arising from the protein in the food. In the case of children getting nettlerash from eating certain fruits, it was observed that these fruits could be eaten with impunity after wholemeal bread and flour had been substituted for the white articles."§

(Continued on page 521)

**Food and The Family*, by V. H. Mottram, M.A., University of London, page 228.

†*Ibid.*, page 227.

‡*Ibid.*, page 87.

§*Food, Health, Vitamins*, by R. H. A. Plimmer, D.Sc., London, page 80.

THURSDAY, AUGUST 15, 1929

EDITORIAL

THE GOSPEL TO THE SLAVS

THE RESTORED GOSPEL of Jesus Christ is now being preached in the city of Prague, the capital of the republic of Czecho-Slovakia. Six missionaries are there learning the language in preparation for active missionary work.

Czecho-Slovakia was formed after the Great War. It includes the ancient kingdom of Bohemia and Carpathian Russia. The people belong to the great Slavonic race. Those living in Bohemia, proper, centering upon Prague, are known as Czechs.

The people of Czecho-Slovakia are of high intelligence, industrious and tolerant. The government of the republic is one of the most progressive and democratic in the world. The constitution provides for full religious liberty. The enlightenment and welfare of every citizen seem to be the objectives of those in political office. There is no more smiling and prosperous country in Europe. Its natural resources are great, and its industrial enterprises many and successful.

Bohemian history, covering more than a thousand years, is notable. The nation accepted Christianity early; it built the first university in central Europe, and fought the first battles in the middle ages for free thought; it laid the foundations of the present educational system of the world, and even proposed and partly tried out a league of nations for the preservation of peace. Some three hundred years ago it came under Austrian rule, when its national spirit was well-nigh broken, but, under the new era of freedom, it has made quick recovery.

Latter-day Saint Elders have at various times done desultory missionary work in this country. Elder Thomas Biesinger attempted to preach the Gospel in Prague in 1883, when religious intolerance was still supreme in the old Austro-Hungarian empire, and spent sixty-eight days in jail for his pains. A number of Czechs are faithful members of the Church. These, however, have heard the Gospel in the German tongue. This, the first attempt to proclaim the Gospel in a Slavonic tongue, is as an answer to the unceasing prayers of these, our brethren and sisters, that the Gospel door might be opened to their people in their native language.

On July 24th, 1929, the opening meeting of the Czecho-Slovak Mission was held on a mountain top at the village of Karlstein, not far from Prague—a meeting of testimony, song and dedi-

cation and of glorious spiritual feasting. There were in attendance President H. W. Valentine, with his wife and daughter; two Elders from the German-Anstrian Mission; a visiting university student—an Elder; three Czech members of the Church; the six Elders of the new mission, and the President of the European Mission, who dedicated the land and the coming missionary efforts to the Latter-day service of God.

This splendid nation, emancipated from shackles of tyranny over thought and speech, may now hear, if it will but listen, the message of the restoration of the full and unchanged Gospel of Jesus Christ. The knowledge and use of the Gospel alone will make lasting success possible, whether for individuals or nations.

To preach the Gospel to all the nations is a duty enjoined upon the Church. The opening of the Czecho-Slovak Mission is in obedience to this command. May the Lord prosper the work!—W.

RELIEF SOCIETY

(Concluded from page 519)

The Cost of Food. Much has been said about the variety and value of different foods, but little as to their cost. May it not be urged that where the financial pressure is so keen that every penny has to be counted, one should buy cheap foods—those which “fill up” and satisfy rather than other kinds? To this we urge in reply, that it is more necessary, and of greater economy for those who must “count the cost,” to know and spend their little so that it brings the highest returns in food value for the money spent.

In many families bread is, as it has been called, the “staff of life.” But when all the precious germ, shorts and bran have been removed, the life has been taken out of it—and it is a “broken staff” indeed! Even the whole-wheat bread is far from a complete food. “It has too little and too poor protein. Animals grow but slowly upon it and the stunted growth of the slum child is probably due in part to the poverty of building material in bread. There is no vitamin A nor C in it and it leaves an acid ash.”* It is also lacking in the precious food minerals, calcium and iron, both so essential to growth and health.

If the money spent for white bread, pastry and tea, were spent for milk, fruit and vegetables, the family health would greatly improve. What bread is eaten, however, should be guaranteed whole-wheat—not Graham or brown bread. It is greater food economy even though the loaf be half the size, for one must eat twice as much of the white bread, and even then can not be satisfied. For that reason natural foods are much cheaper in the

**Food and The Family*, by V. H. Mottram, M.A., University of London, page 209.

long run, for illness is always an expensive proposition. "No diet is economical which omits vitamins. Vitamin A is found in butter, herrings, milk and cheese (also in yellow beef suet and fish roe); B in whole cereals, vegetables and fruit; C in green salads, oranges, lemons, tomatoes; D in summer butter and cod liver oil; E in the wheat germ; and F in yeast."* "Housewives who wish to provide nutritious meals will do well to avoid all ready-cooked and packet foods of unknown constitution; instead of these they should buy fresh milk, cheese, butter, eggs, meat, fish, fruit and vegetables."†

Other Food Factors. Even though all the necessary foods for health are available, there remains yet some most important factors in the process of eating for health.

First, foods must "taste good." If cooked, they must be fresh and freshly prepared, that they may retain all their goodness—cooked not so long as to lose much of their flavour and to make a hash or a mess of an otherwise good dish.

Second, there must be variety for the sake of flavour and appetite as well as for body needs—the latter, of course, being the most important. No matter how good the food, a sameness palls on the taste and defeats the end of real body building.

Third, pleasure should accompany the act of eating. The surroundings must be as pleasant as possible. Eating is a social act with man. The cave man ate as was expedient; the dog prefers to gnaw his bone alone—he resents company. Not so man. His pleasure enhances the bodily need of food.

For the above reason, all possible unpleasantness should be banished at meal time. Any strong emotion affects appetite; worry is its foe, as is fatigue. One should never eat when angry or over-tired; good food at such times may react in the body as actual poison. No family quarrel should be permitted at meal time—if it must be indulged, let it be at some other time.

"Consequently, pleasant surroundings, good company and cheer aid digestion; and gloom, boring companions and bad food induce dyspepsia."‡

The Moral. The moral of the foregoing lessons is one vital to all people in all countries under the sun. The Word of Wisdom was given for the guidance of modern Israel; but its lessons were published to the world for its benefit three generations ago. The disregard of these teachings is evident even amongst our own people. Man needs a guide, and to understand what and why he should eat his food, else this instruction would not have been given by our Father in heaven.

**Food and The Family*, by V. H. Mottram, M.A., University of London, page 209.

†*Food and Health*, by A. B. Callow, page 59.

‡*Food and The Family*, by V. H. Mottram, M.A., University of London, page 192.

“Civilized man has no instinct for choosing the right kind of food; his likes and dislikes are not a reliable guide amongst the overwhelming abundance of artificial products which are offered to him. If we want to find races with splendid physique and health, we must look in those out-of-the-way corners of the world where geographical isolation or religious restrictions have caused the natives to adhere to the primitive diet of their forefathers—wholemeal flour, seeds, fruits and vegetables, often eaten raw with a good deal of milk and butter and little or no meat.

“On this diet they are healthy and live to an active old age. They do not suffer from the diseases of civilization—constipation, indigestion, gastric and duodenal ulcers, gall stones, appendicitis, colitis, rheumatism, cancer and diabetes—although they live under very unsanitary conditions and may be exposed to damp and extremes of heat or cold. European settlers amongst these natives are much better housed and washed, but suffer from the diseases enumerated above and die with tragic frequency from cancer. Doctors, who have worked for many years in such districts, have concluded that the good condition of the natives and the diseased state of the Europeans can only be explained by the difference in their food. The Europeans are not content with the native food grown locally, but import white cereals, tinned foods and sugar. If the natives adopt the same diet as the Europeans, they suffer from the same diseases and no longer have perfect teeth,”* and eventually pay the price with their lives.

The lessons we have just studied give us a fairly complete guide as to how and why our foods should be chosen and eaten for health.

QUESTIONS

1. Is there such a thing as a perfect food? What should be the content of man's food supply? Why should it include all kinds of good food?
2. What has a modern scientist to say on this subject? How does it agree with the Word of Wisdom?
3. If one is very poor, of what should his food consist? If the shops do not have what you need for good food, how may you get it?
4. Give your opinion of white bread. In what sense may it be called “starvation bread?”
5. Why are some foods called “acid foods?” Give a list of them. Basic foods? Name them. Why are basic foods to be preferred as forming the bulk of our food supply?
6. Why should many foods be eaten raw, as salads, every day? What about acid or citrous fruits as food?
7. What have you to say about the factors of food for body building, other than composition? Just why should family quarrels be banished forever from Latter-day Saint homes? Give many reasons.
8. Do you agree with all the statements taught in the preceding lessons? Please send any disagreements or questions to the writer at 295 Edge Lane, Liverpool, England.

LEAH D. WIDTSOE

**Food, Health, Vitamins*, by R. H. A. Plimmer, D.Sc., London, page 6.

BRITISH SONG WRITERS OF ZION

For the fourth lesson in September

JOHN LYON

JOHN LYON, poet, hymn writer, critic of the Salt Lake Theatre, librarian of the old Territorial public library, as well as the holder of many other responsible positions, was among the best known of our local figures up to a dozen years ago.

He was born in Glasgow, Scotland, March 4th, 1803. He was the son of Thomas and Janet McArthur Lyon. While quite young he was left an orphan, and was given into the charge of an uncle. His mind was of an intellectual turn, and meager as were his opportunities, he devoted all his energies to the acquirement of knowledge. His efforts in the direction of self-education were so successful, that very early in life he had achieved quite a literary reputation through the publication of poems and articles in the local press.

The real commencement of his literary career began, however, when he was engaged as a reporter upon a local newspaper. In 1832 a great stagnation took place in the commercial world. Especially was this so in Scotland, where thousands of people were thrown out of work. The destitution was so widespread that a committee of twelve was appointed to examine into and report upon the worst cases. John Lyon was appointed one of this committee, and was requested to draw up a paper on the unparalleled destitution then prevailing, which he did. This report was read in the British House of Commons, and afterwards printed in the *London Times*, creating a decided sensation. From this time on the young reporter had no difficulty in securing employment at his chosen calling.

The subject of this sketch was early imbued with Presbyterianism; at that time the established religion of Scotland, but finding that his conscience could not accept all the tenets of that creed, he joined the Baptists, and became a preacher of that persuasion. In 1844 he heard Elder William Gibson preach the doctrines of "Mormonism," and being convinced of their truth, was baptized into the Church on the 31st of March of that year, at Kilmarnock. In April following, he was ordained an Elder and appointed to preside over the local branch. Later he was called as a traveling Elder, and labored for some time in that capacity, after which he was appointed president of the Worcestershire conference, where he labored three years. In 1852 he was called to preside over the Glasgow conference, where he continued one year, and then was honourably released to "gather" to Utah.

During his missionary labours, Elder Lyon wrote many poems, some of which were published in the *Millennial Star*. So favourably were they received, that in 1853, just before embarking for America, he published the first volume of poems ever issued by a

member of the Church, under the title: "The Harp of Zion." The book was donated to the Perpetual Emigration Fund, and thousands of copies were printed and sold. Several of the selections in that collection are now embraced in the Latter-day Saint's *Hymn Book*, and are often sung.

In February, 1853, Elder Lyon left Scotland and arrived in Salt Lake City in September of the same year. For over thirty years he had charge of the Endowment House in Salt Lake City, in which capacity he enjoyed the confidence of all who knew him.

Father Lyon had a family of patriarchal size, being the father of nineteen children, ten of whom are still living. His grandchildren number forty-two, and his great-grandchildren living and dead number over one hundred. He died at the ripe age of eighty-seven years, on November 28th, 1889. (From the September 7th, 1901, issue of the *Deseret News*).

PROBLEMS

1. Another Scotch singer! Tell the incidents in the early life of John Lyon.
2. How did Brother Lyon obtain his education?
3. Tell the incidents of his first missionary call.
4. Relate all the incidents of his journey to the West and of his life while there.
5. How many of Brother Lyon's hymns are in the old hymn book? Read your favourite hymn to the class.
6. In the new *Latter-day Saint Hymns* are found five of Brother Lyon's songs. Choose the one you prefer and sing it all together.
7. Study in class the one called: "Where the Voice of Friendship's Heard," and tell what its application is to us in our day, wherever we may live.

SUNDAY SCHOOL

THEOLOGICAL DEPARTMENT. COURSE: *Old Testament* "C."

September 1. Lesson 31. Zechariah (continued). Texts: Sunday School Lessons, No. 31; The Book of Zechariah; Willett, *The Prophets of Israel*; Chamberlain, *The Hebrew Prophets*, page 215; *Encyclopædia Britannica*, Volume 28, page 962. Objective: To compare the prophecies of Zechariah with the older prophets and to show the development of the Messianic ideal.

September 8. Lesson 32. Obadiah. Texts: Sunday School Lessons, No 32; The Book of Obadiah; *Encyclopædia Britannica*, Volume 19, page 944. Objective: To show that the nation which rejoices over another's misfortune should beware lest it finds itself caught in a like calamity.

September 15. Open Day. This Sunday is left open to provide for the lesson to be missed on account of District or Branch conference.

September 22. Lesson 33. Malachi. Texts: Sunday School Lessons, No. 33; The Book of Malachi; *Encyclopædia Britannica*,

Volume 17, page 451; Book of Mormon, 3 Nephi, chapters 24 and 25; Doctrine and Covenants 110: 13-16; Pearl of Great Price, Writings of Joseph Smith, page 89. Objective: To emphasize the importance of Old Testament prophecy in the world to-day.

September 29. Lesson 34. Review and Answer Key.

INTERMEDIATE DEPARTMENT. Course: *New Testament "A."*

September 1. Lesson 30. Jesus' Concern for the Wayward. Texts: Sunday School Lessons, No. 30; Weed, *A Life of Christ for the Young*, chapters 48 and 49. Objective: To teach that the Gospel of Jesus Christ is not only for the salvation of those already righteous, but is to bring into the fold those who have not yet accepted its teachings.

September 8. Lesson 31. The Raising of Lazarus. Texts: Sunday School Lessons, No. 31; John 11: 1-46; Weed, *A Life of Christ for the Young*, chapter 51. Objective: To teach that Jesus has power over all the elements and all natural conditions, and that He is ever ready to use this power in behalf of those who have faith in Him and His mission.

September 15. Lesson 32. Jesus' Love for Little Children. Texts: Sunday School Lessons, No. 32; Mark 10: 13-16; Weed, *A Life of Christ For the Young*, chapter 52; 3 Nephi 17: 21-25. Objective: To teach that mothers and children are loved of God, and that the faith and trustfulness as of a child are necessary for those who would enter the kingdom of God.

September 22. Open Day.

September 29. Review.

PRIMARY DEPARTMENT. Course: *Primary.*

September 1. Lesson 32. The Rod that Bloomed. Text: Sunday School Lessons, No. 32. Objective: The Lord upholds the righteous who are acting for Him.

September 8. Lesson 33. The Call of Joshua. Texts: Sunday School Lessons, No. 33; Deuteronomy 31, 32, 33 and 34. Objective: The Lord comforts and blesses those who listen to His words.

September 15. Lesson 34. Crossing the Jordan. Texts: Sunday School Lessons, No. 34; Joshua 1, 2, 3 and 4. Objective: The Lord comforts and blesses those who listen to His words.

September 22. Lesson 35. The Fall of Jericho. Texts: Sunday School Lessons, No. 35; Joshua 5 and 6. Objective: The Lord guides His people that they may fulfil His purposes.

September 29. Review.

—From the *Juvenile Instructor*

MUTUAL IMPROVEMENT ASSOCIATION

PRELIMINARY PROGRAMS. *First Night.* Opening exercises. Introduction to the slogan. Have M Men give: (1) A concise three-minute talk on "What the M Men organization means to me;"

(2) an appropriate musical solo; or (3) a comic dialogue between two M Men.

Second Night. Educational trip. This last educational trip of the M. I. A. summer program will be the best yet undertaken, if you take your parents along, visit places of historic interest, entertain them, and serve to them a delicious basket lunch. They will appreciate your thoughtfulness and you will enjoy having them with you. Or, the outing could be for fathers and sons, or mothers and daughters. Make definite preparations in advance.

Third Night. Opening exercises. Introduction to the slogan. The Branch M. I. A. president should briefly outline the past summer's activities and discuss the present needs of the Mutual Improvement Association. Suggestions and plans for the coming winter could be made at this time. Encourage members to continue the work started during the summer. Let "co-operation" be the watchword in the winter M. I. A. program.

Open Night. Opening exercises. Introduction to the slogan. A splendid "Everybody's Party" can be successfully staged by enlisting the help of all present. Every member should be active. Have a program, then games, and songs. Advertise your party well; serve refreshments if you desire. Give each person a chance to express his individuality, to use personal initiative; this creates interest, and success is assured.

Have the oldest member recite a poem; ask the youngest to sing a song; have another give a musical monologue; let one couple give a comic dialogue, or an impromptu pantomime; or you may invite a conjurer to perform tricks. Do not allow encores. See that each person does something.

Other interesting items are: Retold story, reading of original essay or poem, relation of an historical event, presentation of folk dances, a short debate, and a discussion of important current events.

SLOGAN: "We stand for LAW: For the people who LIVE it and the officers who ENFORCE it."

First Night. The Law of the Priesthood: Briefly discuss the "Use of the Priesthood," *Milennial Star*, June 13th, 1929, page 573.

Second Night. Educational trip.

Third Night. The Law of the Gospel: Briefly summarize the year's slogan evidences of the necessity of obedience to the laws of the Gospel of Jesus Christ.

Fourth Night. "We stand for LAW": In a brief, direct way, outline the reason why the Church of Jesus Christ affirms the necessity of obedience to all law. Repeat the twelfth article of faith.

The new slogan for the Mutual Improvement Associations, for 1929-30, will be given in the October issue of the *Auxiliary Guide*.

LESSONS. Text: *M. I. A. Summer Program Bulletin*.

First Night. Lesson 9. Objective: To show that through

Church organization, men may receive the laws of God; and that by accepting and living these laws, they may obtain eternal life.

Second Night. Educational trip.

Third Night. Lesson 10. Objective: To teach that the Gospel of Jesus Christ has been given for the physical and spiritual growth of the children of God; that they may, by obedience to its principles, return to Him, having gained the necessary experiences of earth-life and being clean and unspotted from the sins of the world.

A. G. P.

PRIMARY

LITTLE CHILDREN should be taught to revere the Lord. They should be shown by those who lead them, how to attain that sound faith in God which will be a firm foundation throughout life against the decaying influences of evil and temptation.

Story telling provides one important contact between the Primary leader and children. The clear and simple story of the active faith of Joseph Smith can be told. Another valuable contact, creative activity, may be coupled with each faith-promoting incident related. The children may sketch or draw their ideas of each scene in connection with the vision of Joseph, with his receiving the golden plates, or with other phases of the story. Other faith-promoting incidents may be given which will help the children to understand the power and personality of the Lord; and at the same time they can coordinate hands and brains in useful, creative labour.

The association of prayer with a knowable, tangible God, will increase the faith of each individual child. As each comes to know the Lord better, his trust in the Lord will become deeper, richer, more secure. All Primary leaders should firmly impress the value of prayer, faith and creative industry upon the minds of the children under their care. Contacts thus made will increase the value of the lessons and will lead the children into a fuller knowledge of Gospel truth.

W. N. N.

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